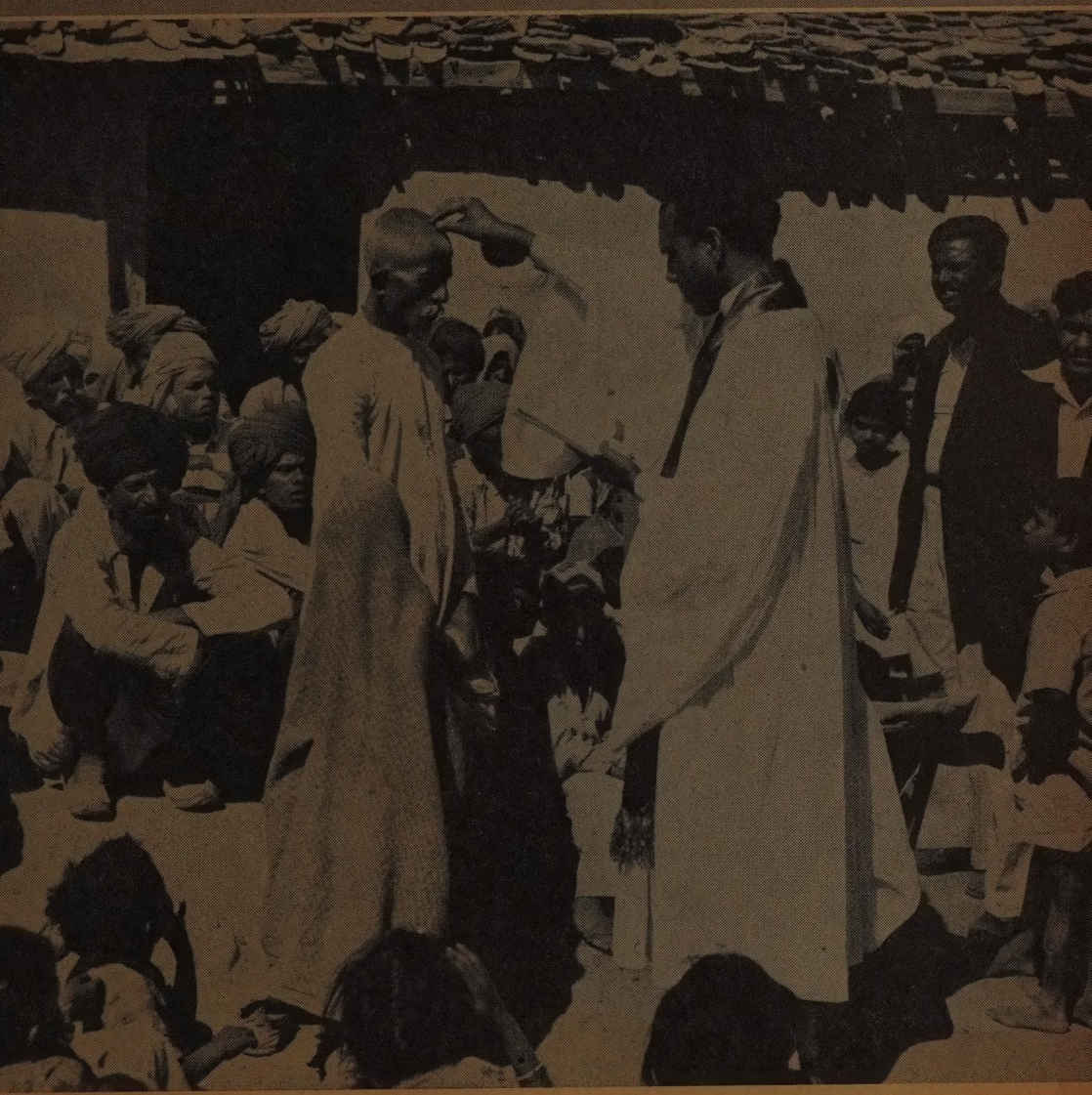

So those who received his word were baptized . . . and the Lord added to their number day by day those who were being saved. Acts 2:41, 47.

Lutheran Herald

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A Message for Pentecost, 1959

Whitsunday—or Pentecost—is the festival of the Holy Spirit and the festival of the Church. For these two belong together. St. Paul states that relationship in these words:

"For by one Spirit we were all baptized into one body, Jews or Greeks, slaves and free . . ." (I Cor. 12:13 RSV).

The Holy Spirit has created the Church. The Holy Spirit is the life of the Church today. As we pray that the Holy Spirit may come into our own lives, we pray at the same time that we may become living members of the one Body of Christ.

The Holy Spirit is the Spirit of unity, which is constantly at work to heal the divisions which obscure the wonderful truth of the oneness of Christ's Body and which gathers all the baptized together into the one family of God.

The Holy Spirit is the Spirit of renewal, which overcomes the dimness of our vision, the routine of our piety, our easy acceptance of the ways of the world, and gives new life to the congregations and their members who open their hearts and minds for the gifts of the Spirit.

The Holy Spirit is the Spirit of witness and mission which urges us to cease being pre-occupied with ourselves and sends us out into the world with its crying spiritual and material needs in order to proclaim by word and deed that humanity is surrounded by the love of God in Christ.

The Holy Spirit is the Spirit of reconciliation which overcomes misunderstanding and estrangement among the Churches and enables them to become a force for peace between nations and races.

Let us, therefore, rejoice in the presence of God's Holy Spirit. Let us witness anew to His all-transforming power. Let us glorify God and enjoy the fruits of His Spirit Who has come to lead us to greater fullness of life, this day and ever more.

THE PRESIDENTS OF THE WORLD COUNCIL OF CHURCHES

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Bishop S. U. Barbieri—Buenos Aires

Bishop Otto Dibelius—Berlin

Metropolitan Juhanon Mar Thoma—Tiruvella

Bishop Henry Knox Sherrill—Boxford, Massachusetts

In this issue . . .

Message for Pentecost, 1959

This year Pentecost will be observe on May 17. The World Council Churches has chosen the them "Christian Unity—The Fruit of t Spirit," for the observance of t festival of the Church.

Pentecost: Forgotten Festival?

The author of this article is an Austr lian. He is director of the WCC Information Department and a Co gregational minister.

Come, Creator Spirit!

Dr. Harrisville is assistant professor New Testament at Luther Seminary St. Paul.

Sudan Sketches

Pastor Kallas is one of our newe missionaries to the Camerouns.

Karl Olsson: The Deadly Sins

For the Family Altar

The Church in Today's World

Within the ELC

Lutheran Herald

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Pentecost: Forgotten Festival?

By John Garrett

ny are the Pentecostalist churches thriving? Some e say it is because they specialize in popular music ıre not afraid to let their hair down. The worship- feel at home because they can forget to be re- ıble and just enjoy themselves.

ere are many ways of explaining why the popular " grow and thrive all over the world; but no nation is good enough if it leaves out their stress ıe Holy Spirit and the coming of the Spirit on the ıbled disciples. Pentecostalists are dynamic, mission- A real Christian is identifiable partly by his joy, olled excitement and missionary concern. Since cost every Christian is called to be a "Pentecostal-

hat happened at Pentecost? Fifty days after the r appearance of Christ an international group of wers of Jesus met in Jerusalem. They were in low ts; they had been waiting round for something to up. It did.

they sat together and prayed God came among ı. Describing it afterwards they spoke of wind and and the power of speech. They were like Elijah, had run away from his responsibilities into the rt. God had come to him like a gale that broke up boulders, like a fire that burned out what was ss, like a "still small voice" that gave him power peak to his contemporaries and yet remain calm ain.

ll this happened again in the Jerusalem episode. l the Spirit, Who visits man and gives him uncanny ngth through all the Old Testament story, came erusalem to the first followers of Jesus Christ. They been either good, solid, church-going Jews or polite iring foreigners who wanted to know more about Jewish religion and the Law of Moses.

he whole group, those who took the God of Abra- ı as a naturally available and favorable aid to liv- , and the others, who thought of this God of the 's as inviting them to become Jews themselves, sud- ly met God direct. God came to them and gave m the possibility of understanding other men, speak- other languages and becoming articulate prophets Elijah. The whole crowd, mostly lay Christians, ldenly recognized that the Spirit of God was alive in ir local congregation and that things were going to pen as they had never happened before.

We are the same. Just think for a moment of our conventional, steady ways. We all troop into church on Sunday hoping for something to happen. God has provided the minister and the building. We treat them as permanently available public installations, to which we contribute and from which we receive stated services.

The Spirit? Do we think of the Spirit as Him, as God, the judging, purifying maker of our lives, who destroys evil, and therefore cannot tolerate us as we are—self-important, self-satisfied, self-absorbed? Or are we like many twentieth century Christians for whom the Spirit means trying to be good, sweet, true and reliable—"spreading the Spirit of Jesus"?

The energy of God that came at Pentecost is quite different from the effort of "good Christians" to do their best every day. A church of "do gooders" is inclined to try to save itself by its own efforts. A church that takes Pentecost seriously knows that it must wait for God Himself to change it from a church of Pharisees into a church of witnesses.

What is a witness? He is a man who says, "I saw this happen." The early disciples said: "Christ was murdered by our hostility to God. We saw it happen. We are guilty. Christ was dead, but He is Risen and has come to us, the guilty people, to say that we are forgiven and that we must give all we have and are to serve Him. Christ is alive. He is the Man God has designated to gather the whole world and all nations back into the Father's Home. Christ has sent us the Spirit so that we shall never be tired any more when we serve Him; so that we can receive 'power from on high' to give all our money, our time, our training, our future to Him—and to nobody else."

Perhaps the Pentecostalists have understood this sometimes better than some others? It is possible they have a central truth of the Christian religion at the heart of one side of their success story? In any case Pentecost 1959 is a time for Christians to become once more the revolutionary members of a subversive society. Jesus Christ came to turn those who are "conformed to this world" into people much more dangerous than communists. When whole congregations as conformist as Peter or as self-righteous as Paul become as revolutionary as they were, established customs are in for a shock and men will learn again that the Holy Spirit is not just light, but a fire that is hard to put out.

By Roy A. Harrisville

"Come, Creator Spirit!"

When my little girl trotted home from school and thrust in my face a piece of paper on which she had painted a riotous mess calculated to depict her family in repose, namely, Mommy, Daddy, little brother, and the neighbor's cat, neither paternal puzzlement nor her being forced to an interpretation could diminish her joy over her first genuine, creative act.

Joy and Creativity

Multiply this childish glee in creativity, transform it a bit, and you have approached, but barely, an understanding of the joy of the primitive Christian community. For if man's fallenness consists—to use a theologically defective but interesting definition—in his disability to know the truth, do the good and create the beautiful, then what had been lost to those Jews and pagans prior to and apart from Christ had been returned tenfold: knowledge, power, and creativity—pure, sheer creativity. And all because they were "filled" with the Spirit. For wherever the Spirit manifested Himself in the New Testament community, there were novelty, spontaneity, "inspiration" and creativity; there were visions, speaking in tongues, prophecies, miracles and interpretations. Naturally, some of this creativity was spurious, but even that which was not, attained such a height that it threatened the proper functioning of the community. It was on such an occasion that the apostle to the Gentiles rose to a point of order.

That such a situation ever existed in the Church all but strains credulity, for the mere form by which the primitive community channeled its spiritual energies has become content for us; the mere order has become the "order of the day." Now, it is not wrong that the Church should appropriate from her environment a "crib" of techniques and programs, systems and regulations into which she may lay her proclamation to the One become flesh, and thus be intelligible to her world. But in that appropriation she runs the risk of inheriting the same defect, the same weakness which characterizes her environment.

Lack of creativity is the mark of our society. It furnishes, for example, part of the explanation for the struggle between capital and labor. Because no roo given the average worker with average gifts for th ercise of his creative faculties, because he may no lo see the beginning or the end of his work, he is res discontent, and seeks fulfillment not in his work, in its rewards.

But a greater evidence of a lack of creativity in society is that it leaves no room for the most cre individual of them all—the child. No one loves r to create, to experiment, to fashion than a child. W ever the cause, the laws, the mores of our society changed infinitely since I was a boy. There is no hu in our laws, no elasticity, there is no freedom in education, no room for spontaneity in our family liv There is only order, system, regularity, conform There is ample room for the genius to create, bu society does not stand or fall by its geniuses. And to degree the Church assumes the shapes, the forms her society and endows with ultimacy what is "re to vanish away," to that degree she stands in dange losing her creativity, of being dissolved.

A plea for creativity, for room for creativity in Church is not a plea for mental intoxication—the g of the Spirit is not primarily to enhance or deve our mental faculties, but rather to lead us in Christ the Father—but it is a plea for room, for the occas to be "driven," "seized," "inspired," which marked life of Jesus and the early community. And wher a being filled with the Spirit does not make a n a better plumber or a more successful business m it does introduce him to a creative life in God by sh ding light on his plight and equipping him to und take its solution, and that illumination and empower will have infinite consequences, will express itself in thousand different ways, whether in theology, art, mu literature, or in good pipe-fitting.

Why Is the Church Losing Her Creativity?

Some believe the cause of this lack of creativity to be found in the theology of the Church—we have come *Unitarians* to the extent that Jesus is worshipp preached, and taught to the exclusion of the remainc

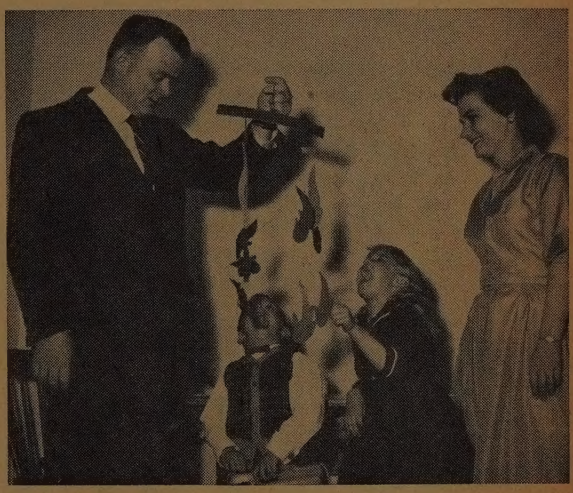
The author and his family observe the Festival of the Holy Spirit by lighting nine candles —one for each of the Fruits of the Spirit: Love, Joy, Peace, Patience, Kindness, Generosity, Faith, Adaptability, and Self-Control.

ıe Trinity. To a great extent, this accusation is But if the Church were really alive to Christ's ence, there would be an awareness of the Spirit, would be creativity, for it is the Spirit who makes risen Christ a living reality. Some find the cause ıe *formalism* of the Church. Any pastor who has racked his brain to make room in the organiza- ıl machinery of his congregation for a new convert a new idea will appreciate the truth of such a ment.

may be that the greatest thing that could occur ıe Church in our time is that she lose or be robbed ıer beloved forms, that she undergo, voluntarily or rwise, a violent and radical lifting of face. But olution is only the preparation for another *status* . The Church always struggles to manifest herself bly, and in the end one form, one tradition, one em will only have been exchanged for another.

here are those who find the cause in *pietism,* pietism h its attitude of aloofness over against the world and rything which that word "world" means to her— ure. In my great-grandmother's home the violin s never heard. Now certainly the violin is ambivalent, y be used for good or ill, but it was rejected precisely ause of the latter possibility. But, on the other hand, ding a pietist such as my great-grandmother would tantamount to discovering the proverbial needle in haystack. That time of pietism with its attendant ofness, but also with its profound emphasis upon subjective life of faith, is past.

Finally, there are those who see the cause in our mbership, in our people. We are a Church of the *ddle class,* the bourgeoisie, with middle-brow talents



One "flame" is added to this Pentecost mobile each day from Ascension to Pentecost. Below: Mrs. Harrisville encourages the creativity of her young daughter.

The family practices a Pentecost hymn—in this case, "Come, O Come Thou Quickening Spirit."

and middle-brow concerns. But again, the Spirit of God addresses Himself primarily to the self, not to faculties of mind and abilities of body, and if the middle-brow were "in the Spirit" he would lay himself open to the miraculous, to the acts of God, just as that motley crew of apostles had done.

The Cause Lies in Unbelief

The Church is losing her creativity because her membership does not believe in the Holy Spirit. Not in the sense that it refuses to give assent to certain theological propositions about Him, but rather in the sense that it does not regard Him as God. Quite the contrary, the Holy Spirit is regarded as something or someone to be possessed, to be held captive, to be owned. As if God could be owned! In antiquity, a man believed that if he possessed an amulet or stone bearing the name of a god, he possessed the power that proceeded from that deity. Similarly, our unbelief, or more properly, our superstition is implicit in our attitude and treatment of Word and Sacrament as fetishes by which we hold our Deity captive, in our neglect to employ them as Means which a gracious God has condescended to use and bless.

The Spirit Is Creator

The Spirit is sovereign. In the language of the old Church, He is Creator. (Luther, by the way, was never embarrassed at describing the Spirit in this cosmic sense —he understood that it is the same Spirit who "brooded on the face of the deep" and who involved Hims the creation of the grass of the field, the birds the heavens, and all that exists who also delive from the death of inner torment and translates u the kingdom of Christ's love.) And, because H sovereign Creator, the Spirit cannot be bound to Means.

This does not imply that the tree, the running b or a line from T. S. Eliot may become for us a m of grace. It means only that these Means are Means, that by them we do not possess the Spirit rather that He possesses us and holds us captiv means only that without anticipating Him, wit yearning for Him, without praying for His ar in short, without believing Him, without believing promise of His arrival implicit in Word and Sacra He does not come, He is not compelled to come— Word remains only a word, the water only water, the eucharist only bread and wine.

Out of this unbelief in the Spirit as sovereign Cre manifesting itself in the superstition that the Deity be ritually possessed, arises the disregard for His op tion in the affairs of daily life. But if He is the Cre and Sustainer of all life, if He who makes Christ and present to me is also He by whose breath wind I become a "living soul," then there is not area of my existence—my labor, my home, my se which is not properly the sphere of His activity. T He is operative, not merely in the liturgical act, but One "after" whom I "walk," whose "things" I "min Then, by means of Word and Sacrament all of existence is transferred into the sphere of the Spi so that He not merely characterizes but *is* my very l

Without the Spirit there is no creativity, and there no Spirit, no possibility for creativity apart from fai "He that cometh to God must believe that He is, a that He is a rewarder of them that diligently se Him." So if this little piece has any purpose at all, is to call men and women, boys and girls to let the selves be possessed and controlled, to surrender the selves and every attempt to take control in this wor to a God who cannot be possessed or controlled. It a call to be thankful, to let one's self, one's mental a physical capacities be disposed of by this God who ca not be disposed of. A call to pray, to yearn, to anti pate, to hope for the arrival of this One who does n need to come but promises to come to those who belie that He is.

Then we shall effect a real reformation of theolog a renovation of form, an abandonment of seemir piety and a transformation of membership. Then w shall have creativity, spontaneity and novelty to spar and hence a glee in that of which our children's pla is only a refraction, an omen, a promise. Come, Creato Spirit!

Sudan Sketches

By James G. Kallas

"I'm a Jesus-Boy"

sun was hot and straight over-
he dry season. Two hours on
-dust road meant chapped lips
hin film on the sunglasses. But
ndrover, with its two red gas
stened on the front bumper,
ning well, and the kilometers
alling away in a rhythm dis-
only by the potholes and the
of a back-bush road. I came
a curve, climbed a little hill,
mmed on the brakes almost
g into the shallow ditch to miss
standing in the middle of the
e road. It was an old Chevvy,
bly battered.

irst I couldn't tell if it had
r burned or merely died there
it stood. The wheels sloped out-
on the bottom like the strained
of a middle-aged matron. The
s gone, the windows broken,
ings had disappeared a genera-
fore, and the axles were strapped
native rope to the chassis. A
man, black as an inkwell with
ite teeth, was half-sitting on the
which had once held a bumper
e.

didn't get up. A discouraged
e seemed to believe that his re-
would be refused even though
yet unasked. In broken French,
ed for gasoline. I couldn't be-
hat that was all the car needed,
wallowing the irritation which
always just below the surface in
eather combined with a hungry
h, I unstrapped one of the red
ff the Landrover bumper and
im five gallons. He didn't help,
vatched, surprised. No thanks,
ot back into the Rover, shifted
ourwheel drive so that I could
the ditch and circle around the
old Chevvy.

en he realized I was going, he
alvanized into action and the big
lips, trembling with an emotion I couldn't yet identify, stuck in the window. The French was so poor that for awhile I thought he was asking another favor—but finally I realized what he was saying. He had been stalled there since afternoon of the previous day. Six or seven African truckers had gone by, all refusing to give him gas. "Et vous, Monsieur, vous blanc, vous donnez essence." (And you, Monsieur, you a white man, you give gas.) His head was wobbling in a slow movement of unbelief, he couldn't grasp how I, of another race and color, would have given him what his own people refused.

I told him, slowly, two times, that it was not a gift from me. It was the hand of Christ who loves those of every color who had served him this day. And then he understood. I was a missionary, and missionaries always give and share and ask no reward. He understood, and his eyes, now animated, sparkled. "Je suis Jesus-garcon." (I'm a Jesus boy).

The phrase, the communion of saints, took on a new meaning. Here was a fellow Christian, brought into the church by the Baptists of the south, and his years of contact with the selfless workers who had first preached to him had made him aware of the openhandedness of the average Christian missionary. He was almost crying when he pulled out his copy of the four gospels, written in the native tongue Kaka. And at this moment there was an emotion in me that will be long remembered.

I felt an intense pride in these countless, unsung, unpraised, self-giving soldiers of Christ whose work, unreported in church periodicals and unreflected in the statistics of balance sheets, had created such an impact on this impressionable mind that he just took it for granted that a missionary would help him. There was also a sense of shame—I remembered how I was irritated at being stopped so far from home and so close to mealtime.

Livingstone's Africa

Here in Meiganga I am the director of our school on the mission, with its 300-odd students. But part of my job also is to supervise and co-ordinate and give what help I can to our other elementary schools scattered all over our mission. This second phase of my work took us up into the northern parts of the Cameroun during February. The transition from north to south is almost unbelievable. The south, the big centers like Yaounde and Douala, bear the marks of white man's efforts . . . schools, good roads, a railroad, shops of all varieties.

The central Cameroun, where we are here in Meiganga, is not that developed—the roads are not paved, no railroad, shops are fewer, more poorly stocked, and not every native has a western shirt and pants. But when you go to the north, off the main routes, it is like literally stepping back into the Africa of Livingstone. No schools, no large towns, no gas stations, the natives are either naked or wear a few leaves . . . crops are not grown,

food is killed or fished, and none of this means starvation.

We were looking for Balkossa, beyond the Faro, a little village shoved into the side of the mountains separating the Cameroun from Nigeria. The Faro, in the rainy season, is over two miles wide, and the missionaries on the other side, for six months of swollen waters, are cut off from all contacts with the outside world. Our car was the second to arrive since last May.

In Balkossa we found Bob Martenson of our mission, from Oregon, with his pretty 25-year-old wife. For almost nine months they had not seen another white person. Their two little girls spoke Tchembe better than they did English.

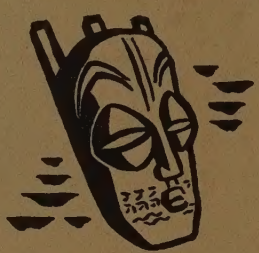
When we arrived Mrs. Martenson was sitting under a big tree surrounded by about 20 naked mothers with their children. They were reading. Some of the books were closed, or upside down, or turned to the wrong page, but they were reading anyway from the eye of memory with the aid of the Spirit, for they were reading the Word of God.

Make no mistake about it. Most of us who are missionaries have no claim on those special rewards of Christ which are reserved for His most dedicated workers. We in Meiganga are, in many very real senses, more comfortable and better provided for than back home. But the occasional exceptions, the Martensons beyond the Faro, beyond the rim of even the most truncated benefits of what we call civilization, these are the re-incarnations of that conquering army of Christ whose message and ministry have transformed the history of the world since the time of the Caesars.

A Seven-Foot King

From Balkossa we went into Rey Bouba territory. The mountains have fallen away in the west and the flat cotton-growing empire of the absolute monarch, King Rey Bouba, stretches out for hundreds of square kilometers after crossing the Benoue game reserve. Rey Bouba is an impressive man. Stands seven feet tall. His word is law, life or death for thousands of people. The standard official warning from the French fonctionnaires is not to go in—if he likes your car, or your suitcase, or even your wife, and decides to take it, there is no official promise of French intervention for fear of starting a Sudan Algerian-type revolt.

We visited him. His charm and poise are deceptively misleading—he made the standard small talk, how old are the children, what are their names, etc., and he loaded my wife down with dozens of the colorful little



grass-woven placemats which are the special work and pride of his hundreds of wives.

It is from his father that Rey Bouba inherited his dictatorial power. The old man, who died in 1952, was promised complete autonomy and home-rule by the French for his help in driving out the German colonists and troops during the first World War. Thousands of his helmeted horsemen came thundering down from the north country and massacred the German nationals with a savagery which is seen in only the most primitive and unrestrained peoples. The father was hostile to whites, and aided the French only because he knew in advance the French would later stay out of his lands and affairs. But the son, in power since 1952, has shown himself more flexible and we now have a mission station and an industrial school 30 miles south of his headquarters at a place called Tchollire.

Tack Braaten (the brother of Carl, teaching at our seminary in St. Paul) is at Tchollire right now, filling in for Ernie Johnson who is home on furlough. It has been Ernie more than anyone else whose work and friendship has led to King Rey Bouba's concessions. Ernie's industrial school shop was always loaded with one of Rey Bouba's many ancient cars, in for repairs.

Tchollire is hot, and in that heat Ernie and his wife Helen worked hard. "Take up your cross and follo
said Jesus of Nazareth, and in
ence to that invitation and cor
Helen Johnson was faithful
end. Her body lies alongside th
stone chapel, and her lonely
cross, taken up by her, has fou
in the moaning eastern winds
sweep across the cotton-fields
Bouba.

Two events in the life of the
camerounnaise" of recent
merit the term "historic." In
ber, our missionaries descended
Meiganga and, in the hot sun
Sunday forenoon, five of us
following the example of the
of Acts, laid our hands on the
head of a small, dedicated
man, thus ordaining him as the
native pastor of the church. Pau
man's theological education w
formal, but it was not incomp
insufficient. For three years h
studied in the home of, and
tutored by, Pastor Walter Trob
German citizen called by and w
for our ELC mission here.

The first two ordinations we
men with no serious theological
ing—their qualifications for the
istry were years of faithful alle
to the simple faith which had ch
their lives. Paul's ordination m
serious step forward in the que
a well-trained native ministry
speaks French fluently, has a
introduction to English, and
at least 7 native languages. His
logical training is sound and cor
tive and he is a powerful preach

And that brings us to the
"historic event" of which I
Last Sunday, in a four and a
hour service, a new seminary
dedicated and opened. The hope
fears and prayers and daring
the past missionaries found e
sion in this new seminary. It
joint venture—the Norwegian m
aries from the north and our
will staff it and bear the costs.
are only two professors and
twelve students, but what they
sent for the future of the
church is almost impossible to
The church now has the more o
reasonable assurance that there
henceforth be native pastors to
the flock of Christ Jesus.

The Deadly Sins

Sanctity

I have decided to write on the vexed subject of saintess. The pruning and spraying of the life tree of Mr. ristian is not so majestic a subject as its planting, but w and then we should remind ourselves that sanctiation is a good interest. The old Church followed the rmula of the deadly sins. Saints and those who desired become saints were encouraged to look at their lives r signs of seven sicknesses: pride, envy, wrath, sloth, eed, gluttony, and lust. The theme is universal. For ample, it occurs in such classics as *The Divine Come-*, *The Canterbury Tales, Piers Plowman, The Faerie ueene,* and *Dr. Faustus,* and thus seems to dominate e late Middle Ages and the early Renaissance.

Faith Alone

The interest of the Reformers was not so much in articular sins as in Sin—the great alienating fact—and a God, the Reconciler. They were radicals in the good ense that they went to the *radix,* or root, of things. hey did not tire of pointing out that leaf and blossom nd fruit would take care of themselves if the root was ound. Hence the stress on justification. They were ertainly right. When Luther rang the bell of faith alone nd when Calvin swept out of the cluttered sanctuary mage, organ, and candle, they were making the way lear for God. Let us not in our concern to enrich the heology and worship of the Church and to interpret ts ethic forget that the Reformers were voices crying in he wilderness, "Prepare ye the way of the Lord."

Blue Noses

Even the much-maligned Puritans with their stress upon the observance of the Sabbath were exalting the Divine Sovereign. They wanted to stake out a time in which God could be adored. They wanted the bear-baiting and cock-fighting, the bowling and the tavern roistering to stop on Sunday so that God could be heard. They may have lacked skill and tact. Some, by modern standards, seem to have been emotionally rocky. They took too much delight in legislating other people's righteousness. In this they were like the Pharisees, but the species has been historically widespread and is by no means extinct.

Christian Cultivation

In any event, the interest in the seven deadly sins began to fade with the Reformation. It may have been assumed that these illnesses did not generally beset *bona fide* Christians. In Bunyan's *Vanity Fair,* for example, Christian does not seem to have these ailments. Only the worldlings do. Christian suffers from several deficiencies: despondency, doubt, and fear, but not from the deadly sins.

And yet originally the texts on the deadly sins were formulated not for the unchurched at all but for pious people. It was assumed that even monks were beset by these temptations. And Christian horticulture required that such infestations be dealt with.

Meanings

It is perhaps well to explain at the outset that the word "deadly" as employed here should not be confused with the formal terms "mortal" and "venial" used by the Roman Church. For the latter, the word "mortal," or "deadly," has a technical meaning which I am not interested in discussing. In fact, the particular interest of the Roman Church in the deadly sins does not concern me either. We could, as far as I am concerned, use any one of a number of lists.

My interest in using the traditional listing of seven sins is motivated by the fact that it is a convenient way of coming at the problem of saintliness. Those who feel that this is an irrelevant interest or that saintliness is a crown they already wear should probably be warned that for the next seven articles, if God wills, I shall be talking about such things as pride, envy, ire, and sloth. That the deadly sins knock at the door of my own heart I know from experience. That they may trouble a few others I can conclude from observation. We shall hence begin our pilgrimage with the assumption that it may "speak to our condition" and so increase our love for the beauty of holiness.

For the Family Altar

J. R. Hesten

Toward Trinity Sunday *Riv*

The Epistle: Romans 11:33-36 • The Gospel: John 3:1-15

Monday, May 18

THERE IS A RIVER

Read Psalm 46:4

There is a river whose streams make glad the city of God.

In a certain sense this familiar passage represents the total message of the Bible—the message of hope. The river suggests life. Wherever it makes its course it brings gladness. The river of God's Word has power, if we permit it, to transform the Sahara of the natural life to the pleasant meadows of the new life in Christ. This stream is not the child of wishful thinking; it is real. It flows forth from the gracious well of infinite love. There *is* a river whose streams make glad.

"As a hart longs for flowing streams, so longs my soul for thee, O God." Into my life and bringing life has come the river of Your truth, the healing streams of Your love. Here may I be washed and made clean; here may I rejoice with the gladness of the redeemer. In lowliness and in need let me dwell at the source of my supply. In Jesus' Name. Amen.

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Tuesday, May 19

RIVER OF SORROW

Read Psalm 137:1

By the waters of Babylon, there we sat down and wept.

Here is a classic statement of a sorrowing people, unable to sing because they were in a foreign land. But more than that, they were captives. On the willows they hung their lyres, and they sat down and wept. They were tasting the bitterness of the sins that led them into captivity. Never is it pleasant to be in the "foreign land" of life away from the presence of God. Never is it good to be smitten by any sorrow to the extent that the love of God is questioned, or by bitterness blotted out.

Show me, O Lord, that never need I hang my lyre on a willow and refuse to sing the Lord's song because of sorrow. The sweetest songs of faith have been sung because of sorrow; out of lonesomeness have come the sincerest cries. If I stand by Babylon's waters because I have brought myself there, quicken the voice of my conscience that I shall give voice to forgiveness's plea. Amen.

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Wednesday, May 20

RIVER OF LIFE

Read Ezekiel 47:7

I saw upon the bank of the river v many trees . . .

This passage from one of Ezeki visions, graphically describes the nat and course of the influence of the savi work of God in Christ. Here it is p sented as a stream coming out of Jeru lem, and flowing forth, wider and wid deeper and deeper, into all the ear bringing life and blessing wherever goes. Of the trees along the river it said, "Their fruit will be for food, a their leavings for healing." Wherev Christ is received men are saved, and n tions are better for it.

Let me be as the man with the li in my hand to measure the river Yo have set flowing, O God. To my fello men let me declare its great width, i depth, the power of its current. Let m show the verdancy of the growth exper enced by those who live on its bank May the fruit and the healing of my li in You be the proof.

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Thursday, May 21

THE PROSPERER

Read Psalm 1:3

He is like a tree planted by streams of water.

Here is the testimony of Scripture: the man whose delight is the law of the Lord, is like a fruitful tree growing on the banks of a river. His whole life, his outlook and the manner of his endeavor, stands in unmistakable contrast to the unfounded, ungrounded man who is characterized by chaff which the wind drives away. There is prosperity in dwelling by the river of grace, soul prosperity; the kind that has guarantee of everlasting duration. God's man is a prospering tree.

Always, O God, there is need of reforestation on the landscape of life. By Your Spirit, lead men down from above timberline, down from the lofty places of self-righteousness, down to humility where repentance takes place. There give them roots in Your Word that having new life they may grow and prosper. By Your streams of water there is blessedness everlasting. Amen.

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Friday, May 22

RIVER OF PEACE

Read Isaiah 48:18

Then your peace would have been like a river.

This is a conditional statement, setting forth a graphic illustration what life is like *if* it is lived with God. It is like a river, a quiet river, flowing peacefully. Peace is a scarce item both without and within. Scripture knows that there cannot be peace without unless there is peace within. When there is peace with God the stage is set for complete peace. Here is ever the beginning. When we abide in Christ the peace continues, and we know the rest that belongs to His own.

There is no need, heavenly Father, for me to look beyond the Word for the source of true peace. There I find the peace which passes all understanding. Grant me this peace, O Lord. In quietness let me live; unshaken by trial, disquieted never by the hard experiences of life. How good it is to know quietness in the midst of a noisy generation! Amen.

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Saturday, May 23

SOURCE AND END

Read Revelation 22:1

Then he showed me the river of th water of life, bright as crystal, flowin from the throne of God and of the Lamb

Again in the vision John had of th new Jerusalem, the image of the Rive appears. Indeed it is flowing from th throne of God, the Author of love, an the Lamb, the Redeemer. Here is it source. Sent forth from God it goes ou into the experience of man, there to sup ply him with life, with healing an nourishment. To the source man returns there to sing praise to God for His re deeming grace.

We are grateful, gracious Father, tha the river of life is not mere image, no that it is but a mirage on the desertland of life. It is real, coursing through th valley where man lives, there to bestou Your grace. Fill me with the thirst tha will drive me to the satisfying waters Knowing the joy of salvation let me b witness to it, positively, joyfully. Amen

ndic Church
cts New Head

Sigurbjörn Einarsson of the gical faculty of the State Univer- as been elected head of the Na- (Lutheran) Church of Iceland, announced in Reykjavik early ril.

will succeed Bishop Asmundur nundsson who, after having head- Church since 1954, has reached mpulsory retirement age of 70.

e 47-year-old bishop-elect, who re- 69 of the 140 votes cast, will be crated probably in June. The ch he will head reports 150,000 bers, nearly 90 per cent of Ice- s population.

Says . . .

Germans Resisting Reds

st German Lutherans, including ns, are resisting Communist in- ination to a remarkable degree, p Hanns Lilje of Hannover, man of the United Evangelical eran Church in Germany, de- d in the U. S. last month.

a press-radio interview in Phila- hia Bishop Lilje said Germany has "beat generation" and its youths neither Nazi nor Communist-in- d.

n East Germany," he said, "the g people have to carry out the arance of accepting the Commu- philosophy, but, the truth is, that rdly, as the result of this pressure, have a real spiritual vitality."

s our people in both East and t Germany are seeing Communism what it is, the result is a deep and thy quickening of the spirit," the op continued. "The Church has lly come to the realization that its ple in East Germany have to ac- , at least in part, the political dic- of Communist leaders if they t to eat, work or receive an edu- on.

The Church understands this, and that youths go to Communist meetings or drills on Sundays, instead of to church, out of compulsion and not by choice."

Bishop Lilje referred to West Germany's political and economic leaders as "men of Christian conviction, without any tinge of Naziism."

Church attendance, at least in West Germany, he said, was far better now than before World War II.

"Religious persecution under the Nazis, and the subsequent teamwork to rebuild demolished churches has produced a new sense of what the church means to the person and his community," the visiting bishop said.

Commenting on current East-West tensions over his home country, the stocky, robust 60-year-old prelate, who speaks fluent English, said:

"It is apparent the Germans have no say or choice. I hope that the country will be reunified within my own lifetime, but I'm less hopeful about it now than I've been for several years."

Lecturer Says . . .

Pastors Chopped to Bits

Preachers are "in large part prisoners of accredited mediocrity," Prof. Joseph Sittler of the University of Chicago declared in the annual Lyman Beecher Lectures at Yale Divinity School.

Thousands of American ministers are being "chopped up into small pieces" for the promotional purposes of churches, he said. Preachers need more time for study and reflection, but under pastoral pressures the minister's duties "become less and less an occupation engaged in as intrinsic to his role as witness to the Gospel and pastor to people," he added.

Instead, he said, the ministry becomes "more and more frantic efforts to find Biblical or theological generalities which will religiously dignify his promotional purposes."

Under promotional pressures, Prof. Sittler said, the minister finds that the will of God has got to be simplified into a push for the parish house; the Holy Spirit is reduced to a holy resource which can be used as a punchline for the enforcement of parish purposes."

Prof. Sittler said that ministers were "deeply disturbed because they have a sense of vocational guilt—they were ordained to an office and they have ended up running an office—in "a kind of dizzy occupational oscillation."

He called upon religious and theological educators to remedy the situation by becoming "more violent advocates for our students, noisier protectors of their reflective future." He added: "We must fling our protests in the face both of parish people and church officialdom."

A HYMNAL FOR THE BISHOP—Bishop Hanns Lilje of Hannover, Germany, was welcomed to California with a souvenir copy of the new Lutheran Service Book and Hymnal. Presenting the hymnal is Carol Sue Hidy and her father, the Rev. Ross F. Hidy, ULCA pastor who headed the group of Lutheran clergymen who greeted the bishop.

—RNS Photo

Don't Buy Enough Beer . . .
Lutheran Bowlers Miffed

Lutheran bowling teams in Minneapolis, Minn., are miffed because "a few bowling alley proprietors" don't want their business next year.

"The reason is that we don't buy enough beer," Harold C. Anderson, a representative of the Greater Minneapolis Lutheran Bowling Association, told the city council's licenses committee.

Mr. Anderson cited the Bowlero Lanes, Inc., as one that will not renew contracts with Lutheran leagues next year. He said this attitude was especially hard to take "because we gave them a lot of business to get started." A suburban bowling spot also is snubbing Lutheran League business, Mr. Anderson said.

"Think Urban," Churches Told

Inner city districts are great areas of "evangelistic opportunity and missions challenge," an urban church work expert told a group of Methodist executives in Philadelphia.

Dr. Clifford C. Ham, professor of church and city planning at Wesley Theological Seminary, Washington, D. C., urged the Methodists to "plan, plan early and plan effectively for churching areas of population growth" in and near metropolitan centers.

Sponsored by the Division of National Missions of the Methodist Board of Missions, the conference was attended by executives who work in the fields of church extension and home missions on a citywide or regional basis.

"Ours is an urban culture and we in the church must begin to think urban," Dr. Ham said. "It used to be that the country areas supplied the cities' population. This is no longer true. Far more children are born in urban areas. Only one-tenth of our population lives on farms, and the percentage is diminishing rapidly."

He added that "to think urban, we must see the wonder and the glory of the cities, not merely the crime and delinquency. We must feel the vibrancy of the metropolis. Pastors must see the city ministry as a stimulating challenge, not a dead end. The church must see the city as a real, though different, opportunity for Christian witness."

Dr. Meryl Ruoss, executive director of the Department of the Urban Church of the National Council of Churches, urged the development of "Protestant master plans" for churching each city area, and that each denomination also work out its own plan.

"A fragmented, single-denomination approach to over-all churching of a metropolitan area will not do the job," he said. "A cooperative, interdenominational plan must be developed."

"OF ONE BLOOD?"

Arkansas Gov. Orval Faubus has signed into law a bill requiring blood banks to label human blood by race.

"There was a great demand by the public for the bill," the governor said. "A lot of people were afraid of contamination from Negro blood: I mean from disease."

Pathologists and medical experts had termed the bill "ridiculous," and the measure was opposed by administrators of the Arkansas Baptist Hospital and St. Vincent's Roman Catholic Infirmary.

Gov. Faubus said he could not regard the objections as important. "All they have to do to comply is label the blood white or colored," he said. "It's as simple as that."

SUB-BORNE BIBLES—The American Bible Society, which has been supplying Scrip to the U.S. and allied armed forces for more than 142 years, started a new ve recently when they presented the first Bibles to a submarine. Lt. Comm. Lloyd S. S Jr. (left) skipper of the submarine Irex, receives a Bible and New Testament from Rev. Richard Ellingson (right), society secretary, as Rear Admiral Frederick B. Wa Commander Submarine Force, U. S. Atlantic Fleet, looks on.

—U.S. Navy

Rieke Accepts Call to Texas Lutheran

Dr. Marcus Rieke, youth directo the American Lutheran Church for past 17 years, has accepted the to be president of Texas Lutheran lege, Seguin. Dr. Rieke will succ Dr. Edward Sagebiel, who resig from the TLC presidency a year to return to private business.

In announcing his acceptanc to H. H. Weinert, chairman of the T Board of Regents, Dr. Rieke sta that he would take over his duties the middle of August. During summer months he will visit a nu ber of colleges and universities throu out the country to acquaint him more thoroughly with the proble and challenges of college adminis tion.

The new TLC president is 49 ye old. He was graduated from St. C College, Northfield, Minn., in 19 and from Capital University Semin in 1934. After serving for a year assistant pastor at Grace Luther Church, San Antonio, Texas, he w called to St. John Lutheran Church Genesee, Idaho, where he served six years. He was a service pastor one year during World War II befo assuming his present position.

itects Cite lifornia Church

first unit of Hope Lutheran h, Riverside, Calif., has been by the Church Architectural of America as an exceptional ole of current church architec- Plans and pictures of the church cluded in an exhibit touring the under sponsorship of the guild. nstruction includes a parish hall, ned for temporary use as a sanc- , classrooms, and offices. The Rev. ey Sigurdson is pastor of the h, which was organized in 1957. and Pulver, Covina, California, architects.

nanson Appointed xford University Tutor

. Harold H. Ditmanson of St. College in Northfield, Minn., has named as the third Lutheran at Oxford University in Eng-

he appointment was announced in eva, Switzerland, by Dr. Bengt fman, director of the Lutheran ld Federation's Department of ld Service, which underwrites the hing post. He said the St. Olaf essor of religion would begin his year term next August, shortly be- the new academic year begins at ord.

Dr. William E. Hulme, the incum- t, is to leave August 14 for the ited States to resume his professor- at Wartburg Seminary, Dubuque, a.

Dr. Ditmanson is to take charge r attending a meeting of the LWF mmission on Theology in Amster- n, August 10-15.

He is the first Oxford Lutheran or to be named for a term of more n one year, and the third American ofessor appointed to the post since was set up in 1957.

The tutorship was established at the quest of the Lutheran Council of eat Britain to provide an arrange- nt in the United Kingdom by which ological students might prepare for e Lutheran ministry. It is attached Mansfield College, a Congregational stitution affiliated with Oxford.

With the permission of the academic authorities, the post was recently enlarged to function also as a chaplaincy to all Lutheran students at Oxford. There is a large group of such students, belonging to many nationalities.

Oxford theological students under the Lutheran tutorship now number three. The Rev. William B. Schaeffer, LWF senior representative in Great Britain, said at Easter time that in addition, "prospects are good for three to five new students for the autumn term," when Dr. Ditmanson takes over.

The 38-year-old Oxford tutor-elect has taught religion classes and guided student religious organizations at Northfield since 1945. He holds degrees of bachelor of arts from St. Olaf, bachelor of theology from Luther Theological Seminary in St. Paul, master of theology from Princeton Theological Seminary, and doctor of theology from Yale University.

People

Dr. Lawrence M. Stavig was honored recently on the occasion of the 15th anniversary of his assuming the presidency of Augustana College, Sioux Falls, S. Dak. A part of the dinner program was an epic poem "The Builder and the Stone," a salute to Dr. Stavig written by Herbert Krause of the Augustana faculty. Music for the poem was composed by Fred W. Teuber.

The Rev. Victor C. A. Overbo has resigned from his parish in Bagley, Minn. and accepted the call to become pastor of Paradise Church, Paradise, Calif., effective in July.

Chaplain Richard Nybro recently concluded a two-year tour of duty at Fort Monmouth, N. J. and is now serving in Seoul, Korea as chaplain with the 304th Signal Bn.

The Rev. Otto Wedul has resigned his parish at Tofte, Minn. and accepted a call to become assistant pastor at First Church, Albert Lea, Minn., the Rev. Melford S. Knutson, senior pastor. Pastor Wedul will begin his new ministry in June.

The Rev. Joel Huseth of Toronto, S. Dak. has accepted a call to a new home mission congregation to be organized in Denver, Col. in the Centennial Acres section of that city. He will begin work in his new field July 1.

The Rev. Elmer S. Hjortland, pastor of United Church, Oak Park, Ill., is one of two new members who have been elected to the Board of Directors of Lutheran World Relief for a two year term. The other new member is the **Rev. Kenneth Priebe,** president of the Ohio District of the ALC.

Mr. Arley Solberg of Hope Church, Seattle, and **Mr. Fredric Johnson,** Bethel Church, Hudson, Wis., are recent

NEW CALIFORNIA CHURCH—Westlake Church, Daly City, Calif., recently dedicated this new first unit church designed by Roger Lee, a Chinese American. The congregation, located just one mile from the city limits of San Francisco, began with one family and a Sunday school of seven children. Present membership is 200 and there are 140 enrolled in Sunday school. The Rev. Charles Christian is pastor. Mr. Lee has since designed two other first unit ELC churches.

recipients of the Silver Beaver awards for leadership in Scouting.

The Rev. M. C. Thompson has resigned from the four congregations in the Prairie Farm parish, Prairie Farm, Wis. to accept a call to St. Olaf and First Churches in and near West Union, Ia. He will move to his new parish in May.

The Rev. David Brown has resigned his position as associate youth director of the ELC, effective August 1. He plans a year's study at Harvard Divinity School. Pastor Brown has served as acting youth director since March, 1958. He joined the staff in August, 1955.

Miss Martha Stoa, daughter of the Rev. and Mrs. Norris Stoa of Seattle, Wash. was the recent recipient of a $1,000 cash scholarship from the Thomas Edison Foundation through Seattle's King TV station. Miss Stoa is a freshman at Pacific Lutheran College.

Mrs. Carl Hendrickson was honored by her congregation, Trinity Church in New Richland, Minn., recently for her 35 years of service as organist. She celebrated her 80th birthday in February.

Mr. Walter E. Krueger will join the staff of Our Savior's Church, Milwaukee, Wis. on May 1 as the church's business administrator. Mr. Krueger is a graduate of Marquette University, Milwaukee, and has been employed with the Socony-Mobil Company for many years.

The Rev. A. T. Daniels, formerly pastor at St. James, Minn., is now serving Trinity Church in Alberta, Minn.

The Rev. Marvin A. Johnson, formerly assistant pastor at United Church, Grand Forks, N. Dak., is now in Minneapolis doing research work for the Department of Education of the ELC and studying.

The Rev. and Mrs. J. O. Tweeten, Albert Lea, Minn. were honored on the occasion of their 50th wedding anniversary recently. A reception was held at First Church, where Pastor Tweeten serves as the visitation pastor.

The Rev. Rolf A. Norman, formerly associated with the Lutheran Welfare Society in Montana is now in Austin, Texas with the Lutheran Welfare Society of Texas.

Music and Spring in the Air

From a Norwegian concert pianist to the strains of progressive jazz a la Stan Kenton, from the Heidelberg Choir to the Four Freshmen, the ELC college campuses are filled with music, its enjoyment, its study, its expression, its impression. Filling the coffee shops, student centers, concert auditoriums, church chancels, and traveling busses, the students are learning, enjoying, and expressing one of God's great endowments to the human spirit and frame. Although space does not allow a listing of all the outstanding musical events and all the little off-beat musical savoir-faire, it can be safely assumed that on our college campuses, from concert hall to shower stall, music is filling the air.

Luther to Organize Student Congregation

The Luther College, Decorah, Iowa, Board of Regents approved the establishment of a student congregation and the calling of a pastor at its recent meeting.

With approval given, a student committee working with campus pastor Gordon Selbo is proceeding with the next steps necessary in forming a congregation. It is hoped that the congregation can begin to function officially by September this year. A call to serve the congregation will then be extended to the campus pastor.

Led by Ronald Calgaard, the committee is setting up detailed plans in such areas as how members shall be gained, what the stewardship program should entail, relationship of the congregation to LSA or other religious activities on the campus, relationship of the congregation to non-Lutherans or students from other than the ELC synod.

Other areas to be considered are the drafting of a constitution, music for the church service, election of officers, financial arrangements with the College administration concerning the percentage of expense to be shared with the College.

Leading toward the establishment of a student congregation, monthly communion services and midweek Lenten services on the campus were begun during the 1956-57 school year year a weekly stewardship pr was begun for all students.

Similar student congregation now functioning at St. Olaf an cific Lutheran Colleges.

PLC Second in National Basketball Tourney

After winning its fifth st Evergreen Conference title with ord of 37 consecutive victori league play, the PLC basketball won the district playoffs, entere N.A.T.A. tournament at Kansas and worked its way to the finals, w it lost to Tennessee A & I. Th the highest national rating any team has received in its history. the past four years the PLC team been a personal favorite of the Ka City fans because of its fine sp manship and attitude as well a outstanding floor play. The hi successful season was the first one Gene Lundgaard, who replaced M Harshman as head basketball c last September. Mr. Harshman is head basketball coach at Washin State College, Pullman, Wash.

St. Olaf Schedules Summer Conference

The fifth annual St. Olaf Sum Theological Conference will be H at the college July 27 to 31. Lectu will be Dr. John S. Whale of Engla Dr. Jaroslav Pelikan of the Univer of Chicago, and Dr. Donald G. Mi of Union Theological Seminary, Ri mond, Va. Their topics will be, resp tively, "Apostolic Preaching," "T ology and Doxology: a Liturgical

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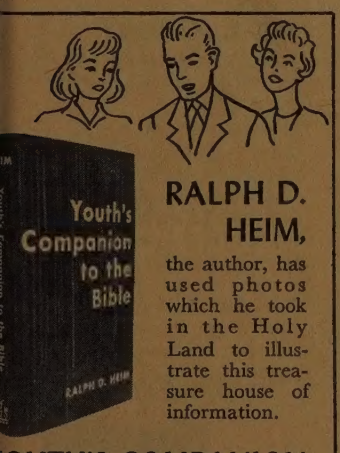

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For sale: Baldwin organ, 2-manual. Suitable for church use. Original cost $3500. Sale price, $2050. Has been used in home. Write or call Dr. Paul Meehl, 1544 East River Terrace, Minneapolis.

Announcements

Wanted: Lutheran Hymnaries or Concordias, music or word edition in good condition, for the shipping charges or make an offer. First Luth. Church, 5745 Wales, Vancouver 16, B. C.

Wanted: About 200 copies of Lutheran Hymnary or Concordia, music edition, for missions in western So. Dak. Will pay postage. (The Rev.) John Hopp, Box 101, Newell, S. Dak.

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The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

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Teacher wishes to sublet her furnished, utility apt. for summer months. Approx. 6/1-9/1. 2 blocks from Lake Calhoun. 613-5B

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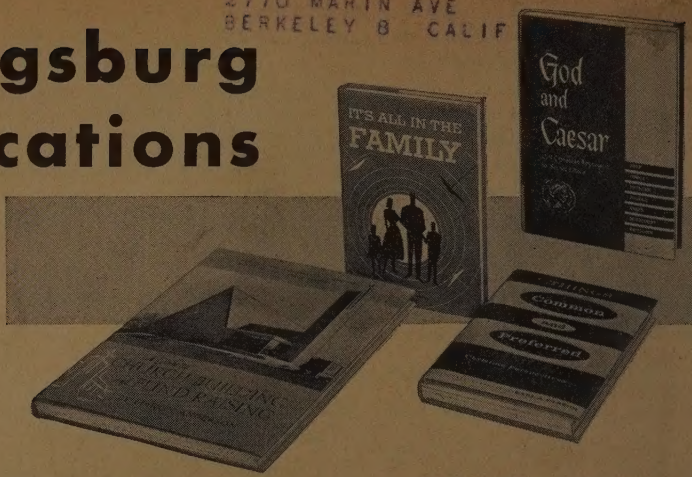

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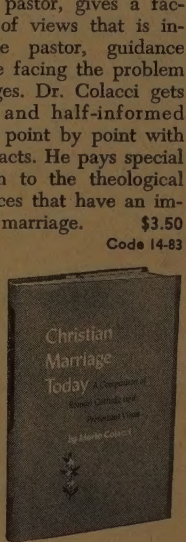

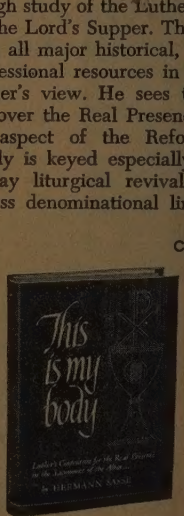

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